THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."— PSALMS.

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THE POLAND BILL.

(CONCLUDED FROM PAGE 453.)

Mr. Speaker, the condition of Utah Territory is such that I can speak of it with a good deal of pride and without any fear in relation to the result of any examination to which its affairs may be subjected.

Utah Territory has now been settled nearly twenty-seven years. On the 24th of the coming month we shall have been there twenty-seven years. To-day we are out of debt. The counties, the cities, and the Territory are entirely free from debt. There is not a bond of any kind of afloat. The affairs of the Territory have been managed in the most economical manner. The aim has been to have taxation as light as possible. There are those who wish a change, who desire to obtain the control of affairs, and this bill is in their interest. It is easy to imagine what the result would be if it were to pass and the control of the Territory were taken out of the hands of those who at the present time have the majority there. What an excellent field there would be for—I was going to say plunder, and I do not know that it is too strong a word to use. Experience elsewhere has shown how easy it is to issue bonds and to involve a community inextricably in debt.

It is against this that my constituents protest. They wish the majority to govern. They govern elsewhere, why not in Utah? Why aid the minority by throwing Congressional influence and legislation against the majority? What have the majority done that this must be inflicted upon them? It has been said, let the railroad be built across the continent and the Mormon power will soon be broken. Then it was said, let mines be discovered, so that emigration can flow in, and the overthrow of the Mormons will then be assured. The railroad has been built, mines have been opened, emigration has flowed to Utah, churches and schools have been built and organized—I believe there are five or six different denominations busily engaged there—and yet there is a class who are not satisfied. The overthrow of the majority in Utah has not been accomplished as they hoped. They now want Congress to aid them by granting hostile legislation against this majority, and thus wrest the control of affairs from their hands.

Sir, it is but another scheme for rob-

bing that people, and it is hoped it can be done under the guise of law. Members should hesitate before they cast their votes for such a bill. Examine well what the results of such legislation are likely to be. Let members ask themselves how they would like such legislation enacted for them if they were objectionable for religion or any other reason. Put yourself, sir, in the condition of the Mormons, and ask yourself how you would like to have such a law as this passed against you.

It may be said the Mormons are heretics, but this does not justify Congress in making this bill a law. Such legislation never, in the history of the world, put down heresy. If such legislation can, then all history belies itself, for history bears testimony that no such measure as is proposed in this bill ever was successful in accomplishing such an object. It did not in the case of the Huguenots; it did not in the case of the Puritans; it has not in any case, and it never will, never, while the earth stands and human nature possesses its present features, unless, indeed, you stamp a religion out by destroying all its believers.

What is now Utah Territory when first settled was a country that nobody desired. When my constituents went there, it was supposed they would either fall victims to the Indians or starve to death. But after struggling for years they succeeded in transforming it from a desert to a place of beauty. But this was only done by immense sacrifice and toil. Some of the settlements of Utah Territory have had their entire crops swept off five years in succession by grasshoppers. In 1855 the crops of the entire Territory were destroyed by those insects. I do not think I overstate the case when I say, remote as Utah then was from all help, that of any other community similarly situated hundreds would have starved to death and their settlements would have been abandoned. It was the religious sentiment, prompting them to divide with each other to the last mouthful, that saved them.

Mr. Speaker, there was no talk then about enacting laws for the Territory of Utah. No; the Mormons could struggle on and perish if they chose, and these zealous patriots who now profess such interest for Utah cared nothing about her. It is only since mines have been discovered, and city property become valuable, and railroads have been constructed—it is only since it was found that the Mormons had valuable possessions that this interest is taken by the present crusaders against Utah. You remember, sir, that four years ago it was said that unless Congress interposed there would be bloodshed in that Territory. An effort was made to convince Congress that unless legislation was enacted for Utah bloodshed would be inevitable. Four years have passed, and that Territory to-day is as peaceful as it was at that time.

But it is said that the courts are locked up and cannot execute the laws because of the difficulty of obtaining jurors. Sir, that is no more the case now than it has been for a score of years. Under the present laws of Utah courts have been held and cases tried for a long succession of years. And were it not for the obstinacy of the judge of the third judicial district there would be no deadlock there at the present time. In the other districts of Utah courts have been held and jurors have been summoned. But it has been published in a daily paper of large circulation in Salt Lake City, the editors of which are responsible men, that the judge of the third district had said in substance "he would carry his point with Congress if he ruined the entire legal business of the Territory."

The question as to which is the rightful officer of the courts under the laws of the Territory—the United States District Attorney or the Attorney General of the Territory—has been submitted to the United States Supreme Court, and the decision has been in favor of the officer created by Territorial statute. The case of the United States Marshal is an analogous one. In two instances the Supreme Court of the United States have sustained the local authorities of the Territory in cases which have been carried up from this court which now complains of

being locked up. The United States Supreme Court has sustained the laws of the Territory. This does not look as though the people of the Territory were usurping authority or giving their officers power not guaranteed by law and usage. Instead of a usurpation of power on the part of the Legislative Assembly of Utah, or on the part of an officer created by their act and against the United States officer, as stated by the gentleman from Vermont, the contrary has been the case—the usurpation has been on the part of the Federal officer, and the United States Supreme Court has so decided.

In one of the decisions made upon a case of importance—Clinton against Englebrecht—appealed from the District Court to the United States Supreme Court, Chief Justice Chase said:—

The theory upon which the various governments for portions of the Territory of the United States have been organized has ever been that of leaving to the inhabitants all the powers of self-government consistent with the supremacy and supervision of national authority, and with certain fundamental principles established by Congress. As early as 1784 an ordinance was adopted by the Congress of the Confederation providing for the division of all the Territory ceded or to be ceded into States, with boundaries ascertained by the ordinance. These States were severally authorized to adopt for their temporary government the Constitution and laws of any one of the States, and provision was made for their ultimate admission by Delegates into the Congress of the United States. We thus find the first plan for the establishment of governments in the Territories authorized the adoption of State governments from the start, and committed all matters of internal legislation to the discretion of the inhabitants, unrestricted otherwise than by the State Constitution originally adopted by them.

That was the language used by the Chief Justice in rendering this decision, which reversed the proceedings of the judge of the third judicial district in the Territory of Utah. Associate Justice Bradley, in another decision recently given, also sustains the Territorial laws, and the election of an Attorney General for the Territory by the Legislative Assembly of the Territory. Those two decisions I consider exceedingly important as showing the character of the proceedings in Utah. They show that the people themselves have maintained the law, have been intrenched within the law, have not sought to transcend the law, but have acted in accordance with the organic act of the Territory and the laws passed by the Legislative Assembly of the Territory, and submitted to you for your approval at the time.

I find that I must hurry on. In the short time allowed me I find it impossible to make explanations which should be made to give a correct idea of affairs in the Territory. In the third section of this bill I find this provision:—

And whenever, in any proceeding for divorce, or in any civil cause, *or in any criminal prosecution*, it is necessary to prove the existence of the marriage relation between two persons, it shall not be necessary to prove the same by the production of any record or certificate of the marriage, but evidence of cohabitation between the parties as husband and wife, and the acts, conduct, declarations, and admissions of the parties shall be admissible, and the marriage may be established like any question of fact.

In this connection I call attention to the decision of the United States Supreme Court in the case of Cummings *vs.* The State of Missouri. It will be found in 4 Wallace, and I will read an extract from pages 325 and 326—

By an *ex post facto* law is meant one which imposes a punishment for an act which was not punishable at the time it was committed, or imposes additional punishment to that then prescribed, or changes the rules of evidence, by which less or different testimony is sufficient to convict than was then required.

This bill proposes to change the rule of evidence, and I submit it comes in conflict with this decision of the Supreme Court in the case I have cited.

Sir, I know the prejudices which exist on this Mormon question. I know that many men are ready to do anything that may have the effect to destroy what is called Mormonism. I implore members to reflect and not act hastily upon this bill. Such legislation will not destroy that system. Its believers have suffered themselves to be driven from their homes time and time again for their religion. They cannot be convinced by the bayonet; they cannot be convinced by violence;

they cannot be convinced by any such means. Hostile legislation will not have that effect. If the Mormons are in error, reason is the argument to which appeal must be made.

At the present time and ever since Utah has been settled her people have opened their places of worship to men of every denomination to enter and preach. Sir, as you know, a distinguished divine of this city went to Utah and held a controversy before the largest congregation that could probably be convened in the United States on the question of polygamy, and so it ever has been with them. Whenever a reputable minister of any denomination or creed has gone to Utah, he has had an opportunity of speaking in the halls of the Latter-day Saints. There has been no exclusiveness, no disposition to close their doors against reason. As I have already said, day-schools and Sunday-schools are established there by religious sects opposed to the Mormons, and if this system can be put down it will be by reason and not by compulsion and violence.

[Here the hammer fell.]

[Mr. Poland, Mr. Cessna and others followed in support of the bill.]

The Speaker. The first question is upon the amendment offered by the gentleman from Pennsylvania, (Mr. Cessna,) being a substitute for the fourth section of the bill reported from the Committee on the Judiciary.

Mr. Crounse. I would like the gentleman, if it meets the consent of the House, to allow me to offer an amendment in the nature of a substitute, providing for all this class of cases and obviating the objections which I have urged.

Mr. Poland. I cannot yield for further amendments.

The Speaker. The first question is on the amendment offered by the gentleman from Pennsylvania, (Mr. Cessna,) a member of the Judiciary Committee.

Mr. Potter. That amendment, as I understand, is not an amendment of the committee.

Mr. Poland. No, sir; the amendment of the gentleman from Pennsylvania is the original fourth section of the bill, the majority of the committee having changed that section of the bill to its present form.

Mr. Cessna. The only difference between the section of the committee's bill and my substitute is that the substitute strikes out "the probate judge" and inserts "the United States judge," and it gives the power to select jurors to the officers of the United States court; while the bill of the committee gives the selection of half the jurors to the United States court and half to the probate court. That is the only difference.

The question being taken on the amendment of Mr. Cessna, the Speaker declared that the "noes" appeared to prevail.

Mr. Cessna. I call for the yeas and nays.

The yeas and nays were not ordered.

So the amendment was not agreed to.

The question next recurred on the amendment offered by Mr. Barber, to add to the last section the words "but the District Attorney shall not by fees and salary together receive more than $3,500 per year; and all fees or moneys received by him above said amount shall be paid into the Treasury of the United States."

The amendment was agreed to; there being ayes 63, noes not counted.

The bill as amended, was ordered to be engrossed and read a third time; and being engrossed, it was accordingly read the third time.

The question being on the passage of the bill,

Mr. Eldredge called for the yeas and nays.

The yeas and nays were ordered.

The question was taken; and there were—yeas 159, nays 55, not voting 75.

So the bill was passed.

Chicago want's the next World's Fair held there. "In the first place," says the Boston *Post*, "it isn't certain that the next world will have a Fair; and, in the second place, those who'd be likely to attend it will prefer a more pious town in which to celebrate it."

THE PRINCIPLE OF IT.

Every movement to procure special obnoxious legislation by Congress against Utah favors provisions concentrating more power in the hands of Federal appointees at the expense of the people. This, if the plea of consistency be urged at all in connection with it, must be based upon the idea of the sovereignty of Congress over the Territories. That sovereignty is pretty well exercised any way. In Utah, for instance, the people have no voice in the choice of any Federal officer, have no voice in the choice of the principal officials who rule over them, have no voice in the Federal Congress. The laws made by their own local Legislative Assembly are absolutely vetoed by the Governor, although he has no authority to exercise the veto power in the least degree, and those laws which the Governor does condescend to do his duty with in signing, are subject to the absolute veto of Congress, though, in justice to this latter body, we may remark that it has not exhibited a tenth part of the eagerness to veto the laws made by the Utah Legislature as it has been urged to, and as the Governor has done.

The Declaration of Independence announces, as the leading principle of the Federal government, that human governments derive their just powers from the consent of the governed, and that when governments fail in this the people have a right to change or abolish them. What people? The people living under those governments. Who are the people governed by a Territorial government? The people of that Territory. The first principle of the American government, therefore, is that the government of a Territory should derive its just powers from the consent of the governed, that is, the people of that Territory, not the people of some other Territories or States, who are not subject to the government of said Territory, but to their own governments respectively. The people of Utah are the only people in the Union, or in any way belonging to the Union, over whom the Organic Act of Utah has the slightest purview or authority. Therefore they, and they alone, are the people whose consent is imperative to the character and acceptance of the organic law by which they ought to be governed. Otherwise the Declaration of Independence is a lie, a high sounding fiction, and the colonies had no right to establish the Federal Union.

The Federal States, however, in Congress assembled, assume the right, the sovereign right, to legislate for the Territories, on occasion to legislate absolutely for them, although it has accorded to them local legislatures, but with restricted powers. Indeed it is sometimes assumed that the Constitution does not apply to the Territories, and consequently that neither does the Declaration of Independence.

If Congress must not be guided by the Constitution and the Declaration of Independence, in its legislation for the Territories, by what fundamental rules must its action be determined? By the Constitution of England, or by other monarchial or imperial precedents? Or must Congress legislate for the Territories at random, autocratically, absolutely, irresponsibly, without compass, rudder, sun, moon, or pole star? Must State citizens be legislated for by Congress constitutionally, and Territorial citizens unconstitutionally, and in violation and defiance of constitutional principles? This cannot be accorded on any account. We must conclude that Congress is morally and really as much bound to legislate in accordance with constitutional principles for the Territories as for the States, and if so the wishes of the people of a Territory ought to be considerately regarded by Congress in its legislation for such Territory. If this were invariably the case, there never would be any special proscriptive legislation by Congress respecting Utah or any other Territory, and it would be useless for partizan demagogues, such as those who are working against the interests of Utah, to urge any such legislation upon Congress, as that body would consider such urging a wanton insult.

The Constitution requires Congress

to guarantee to every State in the Union a republican form of government, and empowers that body to make all needful rules and regulations respecting the Territory or other property of the United States. If a republican form of government is so desirable for a State, that it is imperative upon Congress to guarantee such a form of government to every State in the Union, by what kind of logic can it be made to appear that it is needful to ignore republican principles in legislating for and governing a Territory?

In the ordinance for the government of the North-west Territory, the precursor of the present Territorial system, although the Governor, judges, &c., were made appointive by Congress, yet it is therein expresely stated that a number of articles incorporated in that document were ordained and declared by Congress to be "for extending the fundamental principles of civil and religious liberty, which form the basis whereon these republics, their laws and constitutions are erected; to fix and establish those principles as the basis of all laws, constitutions and governments, which forever hereafter shall be formed in said Territory; to provide also for the establishment of States, and permanent governments therein, and for their admission to share in the Federal councils, on an equal footing with the original States, at as early periods as may be consistent with the general interest."

These articles were "articles of compact between the original States, and the people and States in said Territory, and forever remain unalterable, unless by common consent."

Among these articles thus specially prepared to insure to the people of the North-west Territory, and analogically to the people of all other territory of the United States, "the fundamental principles of civil and religious liberty, which form the basis whereon these republics, their laws and constitutions are erected; to fix and establish those principles as the basis of all laws, constitutions and governments, which forever hereafter shall be formed in the said Territory," and analogically in all other territory of the United States, one of the articles provided that "the said territory, and the States which may be formed therein, shall forever remain a part of this confederacy of the United States of America, subject to the articles of confederation, and to such alterations therein as shall be constitutionally made; and to all the acts and ordinances of the United States in Congress assembled, conformable thereto."

Here, then, are express statements and provisions to the effect that the fundamental principles of the American government shall extend not only to the States, but to the territory of the United States, and that the legislation of Congress therefor shall be in accordance with those principles. This makes all the special proscriptive legislation toward Utah look all the more heinously unprincipled, and proves the concoctors, aiders and abettors thereof to be virtually traitors to their own country, and especially to the constitutional principles of their own country, this great and glorious republic of the United States of America.—*Deseret News.*

OUR YOUNG WOMEN.

The young women of America of the present generation seem to have entirely lost the capacity for enjoying the simple and inexpensive pleasures which sufficed for their grandmothers. Unless they can live in an atmosphere of constant excitement they are miserable. Fashion and style, costly dresses and splendid entertainments, palatial residences and ambitious equipages are no longer regarded by them as the luxuries of life, but as indispensable necessaries without which existence becomes a humiliation and a burden. Display and extravagance are necessary to enjoyment, and an insane disposition to measure the satisfaction to be

derived from any pleasure by its cost pervades all ranks of society. The wealthy give themselves up to the semi-barbarism of ostentatious living, and people of moderate incomes are drawn into the terrible vortex by an inordinate and often fatal ambition. Hence comes the fearful annual crop of defalcations, embezzlements, breaches of trust, and other crimes of a still darker complexion. Hence, in the desperate effort to win fortunes at a stroke, or by a bold risk to avert impending financial ruin, come wild speculations, gigantic swindling schemes and reckless gambling. To this cause may be traced half the suicides which have become so common that they cease to shock us. The extravagance of our living is answerable in a large measure for the corruption of our morals. On the altar of fashion men daily sacrifice their integrity and women their virtue. Unless all current testimony as to American manners and morals in this year of our Lord 1874 are grossly exaggerated, republican New York and republican Washington are not far behind the powdered Paris of the Regent d'Orleans or the libertine London of Charles the Second. And we feel justified in declaring that for this fearful condition of things the women of America are mainly responsible. As a general thing men are not strongly possessed by that kind of ambition which finds its gratification in fashionable extravagance and costly establishments. It is not often that a man of mature years, in the possession of the comforts of life, is so weak as to feel miserable because his neighbor or his friend lives in a more splendid mansion, maintains a more showy establishment, or gives more magnificent entertainment than he can himself afford. It is only to the feminine heart that the pomps and vanities are so dear as to make any sacrifice seem slight that is necessary to compass them. It was the social ambition of a wife that not long ago induced a member of Congress, who had borne a spotless reputation, to sell his influence as a legislator and left him with a blasted character and ruined career. It was the same fatal thirst for fashionable distinction on the part of a beautiful and accomplished woman, that more recently drove a distinguished lawyer and rising statesman to petty frauds upon the Department of Justice, the exposure of which has blighted his future prospects. No one who notes the changes in our social conditions and in the style of living that have been going on for the last twenty years, and more especially since the close of the war, can be blind to the rapid demoralization of what are called "the upper classes" of our society; springing, as the evil undoubtedly does, from certain ineradicable tendencies in human nature, and from causes which are still in active operation, it does not seem easy to prescribe a remedy. The exhortations of the pulpit and the press appear to produce no appreciable effect, and we have little hope of seeing the current stemmed until that class of American women who by their social position and their wealth have the power of setting the stamp of fashion upon such customs and usages as they will, shall unite to wield that power in restoring the simplicity in dress and the frugality in living which prevailed in the days of our grandmothers. Whether any such united and concerted effort on the part of those by whom alone it can be made successful is a thing that can be regarded as among the hopeful probabilities, is a problem for the solution of which we do not at present feel competent.—*S. F. Chronicle.*

Mark Twain believes in the woman movement if it is confined to the wash-tub.

"Employment so certainly produces cheerfulness," says Bishop Hall, "that I have known a man come home in high spirits from a funeral because he had the management of it."

RATHER HARD.—Paterfamilias (who believes in the employment of women) writes to ask why young women should be kept out of the pulpit while there are so many old ones let in?—*Punch.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 28, 1874.

SELF-IMPROVEMENT.

WE cannot value too highly the time and opportunities we have of acquiring information and knowledge from all legitimate sources, to properly qualify ourselves for the discharge of the duties which, in our various positions in life, we are called upon to assume. It is, to say the least, very foolish for persons to suppose that, after they have embraced the Gospel, the necessity no longer exists for them to cultivate their minds and seek to gather wisdom and knowledge. Science, literature and the arts, and all other good things, do not alone belong to the world, nor do they owe their origin to the intellect or mind of man; but by studious application and indomitable perseverance men have *acquired* the knowledge of these things, for they existed before this earth came forth from the hands of its Great Organizer. It was by the fullness of that knowledge of which man has acquired a comparatively small degree, that He was enabled to bring this earth, with its endless variety of animal and vegetable life, into existence, and to "form man of the dust of the ground" and cause the immortal spirit of Adam to enter its earthly tabernacle. Man has misused the power, given to him by his Maker, of acquiring a limited portion of the wisdom and knowledge that dwell in their greater fullness with Him, and has applied the knowledge he possesses to his own selfish indulgences, and claimed to himself the honor and glory of its acquisition and possession. The little wisdom—*little* it is, when measured by God's boundless wisdom—that the world has acquired has made it foolish, because of men having become lifted up in pride and vanity and thinking that their wisdom and learning have been the acquisitions, solely, of their own efforts, and the productions of their own brains; in consequence of which they have attempted to measure the revealed and eternal wisdom of heaven by the guage of their own little learning. Hence the Almighty views the learning of men as foolishness, or as the Apostle Paul says,—"For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's."

There is no gift or blessing, now in the possession of mankind, but what had its origin with God. Man is not the author of even the limited wisdom and intelligence he enjoys, but the receiver, and God is the giver. All things, as Paul has said, are theirs who faithfully live for and acquire them. It

should not therefore be imagined that learning is of no advantage or benefit to such as come out from the world and identify themselves with the Gospel, and that all learning, wisdom and knowledge possessed by the world is *of the world*, and should therefore be considered unworthy of obtaining. As we have already shown, all true and perfect knowledge is from God, and we should endeavor to acquire as much of it as possible, though the world may have it, and thereby assimilate ourselves nearer to Him. The destiny of the kingdom of God, even on the earth, is a much higher and nobler one than may appear to promise through the nature of our present circumstances and surroundings. It will eventually circumscribe all dominions, principalities and powers *on the earth*, and it will not be long before it will exercise its destined predominating influence among the nations, and when those of its subjects, officers and representatives who are now treated with derision and contempt will command respect superior to that accorded to officers of any other kingdom. The word of the Lord to his people in this day is that they shall learn words of wisdom, by faith, and the study of good books. The Lord has never discouraged the idea of his people seeking to possess themselves of all the knowledge and wisdom that can be obtained on the earth, from whatever source it may come, so long as they may be made available in the progress of his Work, but has expressly enjoined upon his people the necessity of their storing their minds with all useful knowledge, and seeking to gain all the experience possible, to qualify them for the honorable positions they may be called upon to assume. It is true that the Lord has "chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen,"—but he does not require or design them to continue weak and unlearned. His invariable selection of weak instruments, for the carrying on of his Work, proves how different are his ways and plans to those of men. The weak and unlearned individual, whom God may select to act for him on the earth, is more suited to the Divine disposition than is the wise and learned individual who, more frequently than otherwise, is filled with tradition and vanity, and is "wise in his own conceit." The former is humble and pliable in the hands of God, and can, invariably, be used as He wills. A man therefore who is thus chosen and used by the Almighty would, by applying himself to the acquisition of good, wholesome knowledge,—being guided at all times by the Divine Spirit and prompted by an unselfish devotion to the service of his Master,—become a powerful agency in the accomplishment of good to the Work of God.

The Elders of Israel have especial reasons for seeking to improve and develop their minds, for they will be the chosen representatives of God's kingdom when it shall bear dominion over the various nations of the earth. In the event of an Elder, who had hitherto purposely neglected his intellectual culture and improvement, being sent as a representative to one of the nations of the earth, he would feel exceedingly mortified and humiliated when reflecting on his past neglect; but how different would that Elder feel who had diligently and studiously sought to inform his mind on all matters essential to his calling and the circumstances around him.

This subject of self-improvement is an important one, and commends itself to the attention of every Latter-day Saint, both young and old; for let it be remembered that it is never too late to learn. J. C. G.

CHANGE.—Elder E. N. Freeman, late President of the Bristol Conference, is appointed to labor in the Sheffield Conference, under the direction of Elder R. W. Heyborne, instead of the Newcastle-on-Tyne and Durham Conference, as per previous appointment.

THE FIFTH AND LAST COMPANY for Utah will leave Liverpool on the 2nd of September, when those can go who have means of their own or are advised from this Office, provided they are here on or before September 1st; such persons do not need further notification.

It is desirable that the names and ages of persons intending to go on the 2nd of September be forwarded to this Office by a week previous to that date, to give us sufficient time to make all necessary arrangements.

ARRIVAL.—The steamship *Minnesota*, having on board the fourth company of emigrating Saints, arrived at New York on the morning of the 21st inst. This news has been received, per telegram, through the courtesy of Messrs. Guion & Co.

CORRESPONDENCE.

AMERICA.

New York, July 7, 1874.

Prest. Jos. F. Smith.

Dear Brother,—We are very much pleased and thankful to inform you that our company reached New York yesterday morning early, in good health.

The passage was all that could be desired, with the exception of one night's "fresh gale," which caused a little consternation among some. The weather was cool and breezy all the way, which was most fortunate for the good health and comfort of many. Capt. Forsyth and the doctor said that they had never seen so healthy a lot of passengers brought to New York; neither had they seen so clean a lot.

The Captain paid us much courtesy and attention, and indeed all the officers did likewise.

The passengers are now on the river steamer, wending their way to the railroad cars, all counted and ticketed.

Please excuse these very few lines, for we have had no time to do anything but look after the passengers, and now the railroad officials say we must be off. We shall write to you on our arrival home.

With united love and best wishes to yourself and the brethren, we remain yours in the Gospel,

P. C. CARSTENSON,
JOHN CLARK,
GEO. F. GIBBS.

MINUTES OF A DISTRICT MEETING,

HELD IN THE HOCKLEY CHAPEL, FARM STREET, BIRMINGHAM, JULY 12, 1874.

ELDERS PRESENT FROM UTAH.—Joseph F. Smith, Prest. of the European Mission; John C. Graham, of the MILLENNIAL STAR Office; R. V. Morris, Prest. of the Birmingham Conference, and B. T. Young, Traveling Elder.

10 a.m.

Meeting opened with singing by the choir, and prayer by Elder T. H. Robinson.

Elder B. T. Young addressed the congregation by bearing testimony to the truth of the principles of what is commonly known as "Mormonism."

Elder J. C. Graham drew a comparison between the belief of the Latter-day Saints and that of the so-called Christian world, and showed the consistency of the former and inconsistency of the latter as compared with ancient revelation and Scripture.

Prest. Jos. F. Smith traced the various dispensations of the Gospel from the days of Adam to the birth of Christ, and proceeded to show how plainly and minutely the Prophets had foretold its restoration at a still later

period, in the "dispensation of the fullness of times;" and testified, in a forcible manner, that Joseph Smith was the instrument by which the restored Gospel had been borne to fallen humanity.

Singing by the choir, and prayer by Elder R. V. Morris.

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2 p.m.

Singing by the choir, and prayer by Elder R. V. Morris.

Prest. Jos. F. Smith delivered an interesting discourse upon the necessity of continued revelation, and the purpose and tendencies of the Gospel, showing also how necessary it is for mankind to possess the Spirit of God in order to rightly comprehend the things of God.

The latter part of Prest. Smith's discourse treated on the subjects of plural marriage and the Word of Wisdom.

Elder R. V. Morris said that the necessity of faith in Jesus Christ was the acknowledged groundwork of all professing Christendom, and went on to explain that other principles, besides faith, were necessary to be observed in order to insure salvation to the believer.

Singing by the choir, and prayer by Elder Geo. Wood.

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6 p.m.

Singing by the choir, and prayer by Elder B. T. Young.

Elder J. C. Graham read "and in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2, 44). He traced the establishment and overthrow of the kingdoms referred to in Daniel's interpretation of the dream of Nebuchadnezzar, and showed the application of the text quoted to the present dispensation.

Elder B. T. Young spoke for a short time on the personality of the Godhead. He also testified to the morality of the Latter-day Saints in Utah, and defended the order of plural marriage and the revelation relating thereto.

Prest. Jos. F. Smith, in speaking on the subject of polygamy, claimed that the very foundation of the Christian's faith—the Bible—was a polygamous record, and that there was not one word contained therein, from the Book of Genesis to the Revelations, that disapproved of that order of marriage.

He proceeded to give an account of the early settlement of Utah Territory; the privations and labors of the Latter-day Saints in establishing their homes and building up their cities, and warmly defended the people, who had forsaken their former homes and friends to thus gather themselves together to serve God and live in accordance with His revealed will, from the malicious falsehoods that had been circulated against them by their enemies, and declared that there was not a more virtuous people to be found on the known earth. The Latter-day Saints lived *above* the law, and were the guardians, as well as the avengers, of purity and virtue, for they held those sacred principles dearer than life itself. He testified to the sterling worth of Prest. B. Young, as a citizen, husband, father, and servant of God.

Anthem by the choir.

Benediction by Elder R. V. Morris.

R. V. MORRIS, Prest.
T. H. ROBINSON, Clerk.

THE MORMONS.

The Mormon exodus to Utah was one of the marvels of history. In Illinois and Missouri they had withstood persecution with a degree of fortitude and capacity for meek endurance which nothing but frantic faith can account for. Their only resource was one removal after another to escape the vengeance that gathered over them at every resting-place. At length, leaving Temples, houses, and goods, they set their faces toward the dreariest spot in the vast wilderness which lay between the Mis-

sissippi and the Pacific Ocean. When they arrived at Salt Lake they were decimated by disease and reduced by hunger and toil. They had nothing left but the liberty to believe in Joseph Smith and marry after their own fashion the few haggard and scrawny women who shared their lot. But their faith was equal to their need. The arid waste began to bloom. The cool springs of the mountain were led through the dry plains, and rich verdure and remunerative harvests covered the ancient desert. Industrious, thrifty, pure, inspired by religious zeal, and governed by a Prophet who had an eye to small change, their progress was wonderful to behold. When the gold-hunters began to flock overland they were amazed to find this pleasant station on the road. The Mormons were tolerant and business like. They gave the emigrants meat, drink, fresh cattle, and such blessings as they were used to utter. If they made money by the operation they also served the country; and it is barely possible that the preservation of many Gentile lives, the planting of a rich Territory, and the founding of a prosperous city in the remote wilderness may some day be accounted to them for honor.

On the whole the Mormons have turned out a sober, sensible, money-getting and money-keeping people. Their Territory, in so far as its affairs are in the hands of its own citizens, is one of the best governed in the world, and Salt Lake is a model city. They have no Shepherds or Tweeds. * * * Their additions are to the common store, their divisions consist in giving every man his own, and their silence is not that of Kemble, but of wisdom and prudence. If Brigham Young has the lion's share, it is because he is a veritable lion, whose vigilance and power are the sure defence of the whole community.

We ought not to complain that Brigham's cattle feed upon a thousand hills, and that he has wives and children, and man servants and maid servants; for has not the chief ruler of the Union waxed very great and rich upon the gratitude of the people, and indulged without limit tastes as vicious as ——?

But the Mormons must suffer in the future as they have suffered in the past. Many years ago the Mountain Meadow Massacre was imputed to them as a people; and without a particle of proof to sustain the accusations [made against them] a great and costly expedition was sent out to execute upon them some kind of undefined justice. The Mormons met the army with wary diplomacy, coaxed it to sit down among them, furnished it supplies, and turned so many honest pennies out of it that they witnessed it depart with more regret than they did its approach. But their possessions being as fair as ever, and their religion as unpopular, the Gentile mind is still exercised over their sins. Christian statesmen cannot abide them. Mr. Colfax, taking a little trip over the Pacific Railroad to enable him to estimate more accurately the value of Credit Mobilier shares was horrified by the iniquities which he witnessed with his own pure eyes; and the Rev. Mr. Newman, now drawing together two salaries and the inspiration of Heaven, was so scandalized that he disputed openly, albeit quite unsuccessfully, with the learned doctors of this obdurate people, who furnished him gratuitously both platform and audience. Mr. Ward, of Illinois, has also a yearning to redeem them; and even Mr. Poland of Vermont has betrayed a philanthropic desire to witness the repentance of eighty thousand unhappy fanatics, provided it takes place behind the bars of the penitentiary, and thus creates a convenient opportunity for McKean, * * * * * * * and a few hundreds of righteous Gentiles to go in and possess the land. The harvest is manifestly waiting for the sickle. Wholesale prosecutions, a war, armies, contracts, Jeffreys on the bench and Oates in the witness box, is the one spectacle which the American people is longing to see. By all means, let Mr. Poland's bill be passed, and executed with remorseless rigor by Williams and Grant.—*N. Y. Sun.*

God only looks to pure, and not to full hands.

THE METHODISTS BLUSHING.

Since the days of John Wesley the Methodists have got proud and pursy, and, as is the way with poor Pharisaical human nature, when it gets high and lifted up, they thank God they are not as other man are, nor even as these "Mormons," yea, verily, and especially not as these "Mormons," and this is how the *Methodist* shows it—

"It is enough to make us all blush for shame, to be compelled to confess that the House of Representatives has, all this session, tolerated the presence of a polygamist Delegate. Elder Cannon, were he living in any one of the States, would be arrested and tried for bigamy; in Washington he helps to make laws for the whole people. He was bold enough to say, last week, that polygamy could only be put down by reason. This is, in some sort, a defiance of the coercive power of our courts."

It is enough to make modern Methodists all blush for shame to think that anybody in these degenerate days should have domestic relations similar to those of Abraham and Isaac and Jacob, and other old Prophets and men of God and ancient Israel generally, and more especially that any such body should help to make laws for the whole people. Anybody who makes bold to walk in the footsteps of Father Abraham, and help to make laws for the whole of the people, evidently ought to be crucified, in the opinion of the *Methodist*.

Our Pharisaical contemporary, however, is rather too hot and hasty, or it would remember that a Territorial Delegate has nothing whatever to do with making laws for the whole people, not even for the people of his own Territory, so the blushes and indignation of the *Methodist* are wasted on that point.

Nor is our highminded and haughty and self-righteous contemporary any more happy on another point of its objections, wherein it says that Mr. Cannon's boldness in declaring that the marriage customs in Utah can only be put down by reason, "is, in some sort, a defiance of the coercive power of our courts." How so? Does the *Methodist* mean to say that "the coercive power of our courts" is exercised unreasonably, not in accordance with reason? If it is so exercised, ought it not to be defied, yea and put down also? Is the *Methodist* so very anxious to have "the coercive power of our courts" exercised irrationally, as to consider any one who presumes to think and argue in favor of rational procedure a criminal, guilty of contempt, and even of treason? If so, we don't agree with the Methodistical *Methodist*. We believe in rational courts, rational procedure, and a reasonable antagonism only to error or crime, real or presumed.

The following couplet we have seen credited to Charles Wesley—

"Freedom and reason make us men;
Take these away, what are we then?"

We suppose we should then be Methodists, judging by the line of arguments adopted, as above, by the *Methodist*. We can't be converted to Methodism of that strait-laced, irrational type, whether the courts like it or not.—*Deseret News*.

UTAH NEWS.

We clip the following from the *Deseret News*:—

General W. B. Pace, President, and Mr. James H. Hart, Secretary of the Great Western Iron Mining and Manufacturing Company, have lately been on a visit to Iron City and other portions of Southern Utah. They report the prospects for the development of the iron industry in the Territory as very promising. Between thirty and forty hands are employed at the works, at Iron City, and a 35 horse-power engine is being put up there. The capacity of the

furnace is being extended, and other important improvements are being made. Within a few weeks the company anticipate being in a position to supply the large demand from Nevada for pig iron. The chief business that has been attended to during the fore part of the present year has been the working out of assessments on the mines of the company in accordance with the U. S and Territorial mining laws. Some changes have taken place in the board of the company, Mr. A. J. Stuart, vice-President, and Mr. Chapman Duncan, director, having resigned, and Mr. John W. Young being elected to succeed the former and Mr. George W. Thatcher the latter. In connection with the iron works is a scheme to connect them, by railroad, with this city, and for this purpose the Salt Lake, Sevier Valley and Pioche Railroad Company have been bought out. Mr. Richardson, who, in connection with Mr. John W. Young, is largely interested in the Utah Northern Railroad, having rendered material aid in the building of that road, is, with Mr. Young, a leading mover in the enterprise. The proposition is to build the road from this city by way of Stockton, Ophir, Tintic and Star Districts, and thence, by nearest route, to Iron City. This railroad enterprise is on quite a large scale, having in view, in addition to the other objects above named, its connection with the Utah Northern railroad, and finally the extension of the line or lines of road at each end, to connect eventually with the Northern Pacific railroad in the north and the Southern Pacific in the south.

Yesterday, (June 23), on receipt of a dispatch which stated unqualifiedly that the Poland bill had passed, there was much unseemly jubilation, accompanied by hooting, yelling, throwing up of hats, among the members and adherents of the crusaders' ring. Some even went so far as to make threats concerning what they intended to do in using up the "Mormons," saying that now the bill had passed, "sinching" was going to commence pretty soon. Remarks of this kind were made by a deputy U. S. Marshal. So intense was the excitement among those parties who gathered in groups and filled the drinking saloons, that a stranger would have been excusable for thinking that the inmates of a huge lunatic asylum had broken loose. During this time the "Mormon" population were calm and undisturbed. However, the jollification of the crusaders was of very short duration, for soon other dispatches arrived, stating that the bill had been very materially amended for the better, insomuch that it virtually went through the Senate with its "teeth out." On this refreshing news being received, the streets were soon cleared of those who but a few minutes before had been rejoicing, and whose features, heretofore on the broad grin, took a corresponding drop in the other direction.

We understand that certain members of the "ring" felt so chagrined and disappointed at the shape in which the Poland bill passed the Senate, that they sent an animadverting dispatch to Senator Sargent, who took such a noble, manly stand for the rights and liberties of the people of Utah. To day the howl of the crusaders against the bill is as great as their previous clamor for it, and almost as loud as their exclamation of gratification on receiving the news of its passage. They unite in saying that the measure, as it now is, is not what they wanted at all. The reason for this is that some of the leading spoliation clauses are stricken out.

The funeral services of Elder Patrick Lynch, who died on Tuesday afternoon, of an affection of the lungs, were conducted yesterday (June 24) afternoon, commencing at 3 o'clock, in the 20th Ward school house. President Joseph Young and Bishop John Sharp were present and made appropriate remarks. The deceased was well known to a large number of the citizens of this Territory. He was a man of tender heart, of generous impulses, and his wit was proverbial among his acquaintances. He was educated for the Catholic ministry, but when a young man he threw aside Catholicism and became identified with the Church, and performed missions in Scotland and Ireland.

We learn from brother James C. Brown, of Manti, that there has been a great deal of sickness among the children there lately. The Sunday school, of

which brother W. K. Barron is superintendent, is in excellent condition. During the last winter Bishop A. J. Moffit wisely appointed a committee to superintend parties, with the understanding that the proceeds of the latter were to be devoted to the benefit of the Sunday school. Besides this, the dramatic association donated something over $50, and some means was also realized from children's concerts, resulting in the accumulation of about $200, which has been expended in the purchase of books, etc., for the use of the juveniles. Yesterday brother Brown purchased for the Sunday school a suitable children's library.

From the *Salt Lake Herald*:—

By the New York *Herald* of the 18th we learn that Cadet Willard Young, (son of Prest. B. Young) who last year was made a sergeant of cadets at West Point, is now promoted to lieutenant. The young gentleman is winning his way rapidly.

We understand a committee of two called upon Mr. John Lyon, the assistant librarian, in his office yesterday (June 26) and demanded, by virtue of the seventh section of the Poland Bill, to examine all the books in the library, and to take them away for the purpose of copying them. Mr. Lyon, whose suavity is never nonplussed by any untoward act, replied, that the gentlemen might examine the books in his presence, but owing, we presume, to some informality in the demand, he could not allow them to take away the library; neither did he feel compelled to furnish them copies of the Patent Office Reports, U. S. Statutes at Large, and other valuable documents in his office. This refusal on his part, would seem to call for the issuance of an alternative mandamus.

On Friday afternoon (June 26) a blacksmith named John Hamer, an old gentleman living in the Sixteenth Ward, went to the Jordan River fishing. A lady saw him standing on the bank, and on looking again a few seconds afterwards, the old man had disappeared. Hamer did not return home that evening, and it being thought he had fallen in the river and drowned, yesterday morning a search was instituted which resulted in the body being found in the river, a short distance below the old White bridge. Hamer was subject to epileptic fits, and it is believed he fell in one of them, rolling into the river. The coroner and a jury held an inquest on the body yesterday afternoon, returning a verdict in accordance with the facts. Deceased was a native of England, about fifty years of age; he came to this Territory in 1851, where he resided up to the time of his death.

A Reporter, in depicting a wreck at sea, says, "not less than thirteen unfortunates bit the dust."

Encourage your Children.—Encouragement works wonders with almost anybody, no matter what his occupation in life may be. A boy likes to be encouraged; so does a girl; a man likes it; also a woman; and even the old grandfather and grandmother have a relish for it. Some parents often make a mistake in not giving their children credit when they do a thing well; and some unintentionally let a lesson that has been studied very hard, or a piece of work that has been well done, by a boy or girl, pass by without the least notice. This discourages a child, and has a bad effect otherwise. Encouragement puts new life in a child, especially if it be bestowed by a parent. Yet there are people, who, though anxious to have their children do well, are continually, and in a dispiriting way, telling them that they shouldn't do so and so, and that it is wrong, etc., without even having a little friendly talk with them, and giving them good advice, and encouraging them when they do right. Some parents also make a mistake in leaving the education of their children wholly to the school. They think if they send children to school, and pay their way, that they—the parents—are doing their part, and that the children should do theirs. This may work well with good boys, but with the careless, the thoughtless, and the indifferent it does not work well.